

Racial Characteristics-1930

Jewish Blood and Gentile Blood

A STRIKING difference between Gentile and Jewish blood when tested with various chemicals was discovered recently by a Russian biologist, Dr. E. O. Manoiloff, creating considerable stir among biologists and anthropologists. Says Science Service's *Daily Science News Bulletin* (Washington):

10-11-30
"Dr. Manoiloff worked on Jewish and Gentile Russians.

"He added to a blood clot a goodly amount of salt solution and a few drops of a dyestuff, called cresyl-violet. In Jewish blood the color of the cresyl-violet disappeared entirely, or almost so, and a bluish or greenish tinge alone remained, while in the Gentile Russian blood the cresyl-violet remained partly insoluble, and appeared blue-red.

BLACK SOUTH AMERICAN TRIBES RETAIN OLD AFRICAN CULTURE

Times 9-24-30
American Museum Expedition to Dutch and French
Guianas Obtains Handiwork of Bush People

AN expedition under the leadership of Dr. Morton C. Kahn recently returned to New York bringing 300 specimens of wood-carving, religious objects and regalia from three black tribes in Dutch and French Guiana. In THE NEW YORK TIMES of Sunday, Sept. 14, it was erroneously stated that this party had just left New York.

The specimens obtained are being added to a collection of 600 others, previously brought back by Dr. Kahn, which will be on view in the new African Hall of the American Museum of Natural History. Thus visitors to the museum will be able to obtain a comprehensive idea of the handiwork of Negroes whose slave ancestors revolted in Dutch Guiana in 1750 and established an African civilization in the South American bush.

The Exploring Party.

Dr. Kahn, accompanied by Mrs. Kahn and J. Blake Eggen, went to the Guianas under the auspices of Dr. Clark Wissler, curator of anthropology of the American Museum. The expedition was known as the Myron I. Granger Expedition for the American Museum of Natural History. Dr. Kahn's party visited the Boni tribe, which fled from Dutch Guiana to the French side of the Marowynne River in the eighteenth century; the Paramacca tribe, which also is located on the Marowynne, mostly on the Dutch side; and the Aucaner tribe, which has its villages on the Cormotibo, Cottica and Comewynne Rivers in Dutch Guiana.

All of these tribes have adhered to an African culture synchronous with that on the African Continent, though in some respects they reflect the white man's influence. Dr. Kahn was surprised to find that the Bonis, who live furthest from the Dutch plantations from which they escaped, have succumbed to that influence more than any of the others. Some of them wear trousers, and the French missionaries have made more progress with them than the Dutch missionaries have made with the tribes in Dutch Guiana. The Bonis, however, still have their fetishes in the villages, the leaders explaining that "they work only for those who believe in them."

All tribes visited by Dr. Kahn on his latest and previous expeditions live in thatched huts. All cut designs into the flesh of their bodies to form patterns of scar tissue. Polygamy is commonly practiced. Small cowrie shells from the East Indies, called by the tribesmen "papamoni" shells, are used to adorn amulets just as in Africa; and the "pembadoti," or sacred white clay employed in coating religious objects, is also a survival of African custom.

There are, of course, no schools. The brother of the mother has more authority than the father as to the way a child shall be trained. The tribes speak a language they call "talkie-talkie"—a mixture of Dutch, English, Portuguese, French and African. Every village has a provision ground to raise fruits and other edibles, cassava being the principal food.

"The Jewish blood oxidized the dye more readily than the Russian. Dr. Manoiloff requested several investigators to send him samples of Jewish and Russian blood, marked only with numbers, the identity of the samples being known only to the sender.

New York, N.Y.
"He tested 202 samples and gave the correct answer in 187 cases, that is 91.7 per cent. Madame Poliakowa, working in the State Institute of the Public Health Commissariat at Leningrad, applied Manoiloff's race-test to the determination of paternity. In cases of pure marriages, where father and mother belonged to the same nationality, the child's blood reaction corresponded to that of the parents. In mixed marriages the color of the child's blood resembled either the father's or the mother's. 107.22
"Mixed marriages between Russians on the one hand, and Germans, Poles, and Finns on the other, made the child's blood look Russian, whereas a match between a Russian and a Jew resulted in Jewish-blooded babies.

"She concluded that in racially pure marriages the child's blood has the same reaction as the father's and mother's; that if the child's and mother's blood give a different reaction, the father does not belong to the mother's nationality; and finally that if the child has a distinct race reaction which does not correspond to the mother's nationality, the father may belong to the nationality, the reaction of which has been found in the child."

Each tribe is ruled by a chief, or "gran-man," but local decisions are made by the village "captain" with the aid of a "bosseia," or council of mature men and women. The tribes pay no taxes to the Dutch and French. On the contrary, the governments of Dutch and French Guiana send presents to the "gran-men," an outgrowth of the former custom of paying the tribes not to raid white villages.

Dr. Kahn said the Dutch are "wise and humane colonists," as evidenced by the fact that people of many races live side by side without friction in Dutch Guiana. He feels that it is as yet uncertain what will happen to the Negro tribes if white civilization eventually extends to their bush domain but that many years will elapse before that question need be seriously considered.

Quitman, Miss Tribune
Friday, April 18, 1930

DOES THE NEGRO HAVE A SOUL? THE QUESTION ANSWERED

Does the Negro have a soul? Most assuredly he does. There are many evidences of this. Briefly, here are some of them.

1. The argument from physiology. It is common opinion that all races constitute a single species. Unions between members of all races are fertile as is the union of the off springs of these races.

2. The argument of psychology. Mental, moral, and emotional traits are common of white and black.

3. The argument from the Bible. The Scriptures teach that the entire race is descended from a single pair, Adam and Eve, (Gen. 1:27-8; 2:7, 22; 3:20; 9:19). The universality of sin (see Rom. 5:12-14) proves that the race descended from Adam and Eve.

Africa, The Home of the Negro

1. The area of Africa. It has 513,000,000 square miles of territory. It supports a population of about 180,000,000 people.

2. Africa in history. In its northeastern corner it cradled one of the oldest civilizations known to man. It was the location of some of the strongest of the early Christian churches. Next to Palestine, it is the country which was most closely connected with the dawn of the history of the Hebrew race. Abraham and Sarah went to that land because of a sore famine, as did also Jacob and his sons. It was there that the beautiful stories of Joseph and Benjamin were laid; it was there that the baby Moses was laid in the ark of bulrushes; it was to Africa that Jesus was taken that He might be protected from the cruel Herod. An African was the first to bear the cross of Christ.

Our Duty In The Light Of the Above Facts

The white man owes the colored man the Gospel of Jesus Christ. We send missionaries to Africa, and rightly but we should not forget the Negroes at home.

B. C. Land.

N. Y. EVE. WORLD

JAN 31 1930

NEGROES SPEAK BADEN DIALECT

KANSAS CITY, Jan. 31 (U. P.)—In its correspondence with natives of Baden living in foreign countries, in preparation for the Baden old home week to be held here in July, the Arrangement Committee has found a group of Negroes in Blumenau, Brazil, whose mother tongue is the Baden dialect of German.

MONTGOMERY, ALA.

ADVERTISER

APR 14 1930

THE SUICIDE OF TWO "MAMMIES"

It is so seldom that Negroes commit suicide that when they do the circumstance attracts attention. An Associated Press dispatch from Shreveport printed in The Advertiser yesterday relates that two old Negro "mammies" there had slain themselves in the same day, one, aged 75, out of despondency over the fear that the white family to which she was attached had grown tired of her, and the other, aged 53, out of despondency over the loss of her savings to a fortune teller.

Suicide among whites has been on the increase in these latter decades. Self-destruction among them has come to be fairly commonplace. It was inevitable that such constant familiarity with tragedies of this sort would breed contempt for suicide in the Negro. We shall see suicide increase among Negroes.

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ASSAILING A RACE THEORY

To the Editor of The New York Times:

May we say a few words which are inspired by the letter published in THE TIMES of Jan. 5 of James D. Sayers.

After saying something about the fusion and non-fusion of the proto-negroid Grimaldi man and the Caucasian Cro-Magnon man, he abandons the paleontological field, takes up history and delivers the following pronouncement:

"Studying the testimony of known history, we know that every instance of ancient culture called civilization was the work of the white type, and that declines of those cultures invariably resulted from admixture of the black type."

Mr. Sayers's history is of a piece with his paleontology and ethnology. If we are to believe this writer, pre-Columbian civilization and culture as seen in Mexico and Peru, were the work of whites; all those relics of a by-gone civilization which flourished in Central Africa, were the work of whites; so is Chinese civilization the work of whites, and here Mr. Sayers gives us a specimen of his logic by telling us that China was white while she flourished, but as soon as she began to decline she turned yellow! Rama, Krishna, Gotama Buddha were all white, of course; a bit red if you like, but still white.

Mr. Sayers has invented a peculiar system of argumentation which defies refutation; he calls black white and white black, according as it suits his purpose; he continually begs the question; he fails clearly to distinguish between cause and effect, makes the boldest assumptions, hazards the wildest of guesses, and then calmly sets these down as proved facts.

Again Mr. Sayers would have us believe that Assyria, Greece, Rome, Spain, all owed their decline and fall to the "admixture of the black type." Now, we know for certain that the Greeks practiced eugenics and frowned upon intermarriage with foreigners; and yet "Caucasian" Greece fell. The causes which led to the downfall of Rome are too notorious to need repetition by us.

Let us take another case. Spain attained the zenith of her power and greatness in the sixteenth and seventeenth centuries, that, seven centuries after the decidedly black Moors had conquered and overrun the peninsula. It would be curious to hear Mr. Sayers's explanation of the cause of the downfall of Spain. And yet another. The Egyptians were copper-colored, with a strong dash of black; they were neither wholly black nor wholly white, but belonged to Mr. Sayers's "mongrel" type. In other words, the "black admixture" had taken place and was anterior to the development and greatness of the empire.

That man may be said to have read history aright, whose mind has been taught to distinguish in the records of peoples what is essential from what is merely accidental: what is

transient from what is eternal, and whose unerring eye can mark and follow amid the tangled threads of events the growth of those germs of decay which every natural organism and every human society fatally carries within it. All alike must obey the inexorable law of birth, growth, decay and death. But alas, the philosophy of history seems to have no meaning for Mr. Sayers.

JORGE STRONACH
Caracas, Venezuela, Jan. 27, 1930.

NEW YORK HERALD

JAN 1 - 1930

Pygmy Races Closely Related, Scientists Hear

History of Dwarfs Traced 15,000 Years by Dr. Stirling Before Convention

Language Connecting Link

Imported by Egyptians for Circuses in 3,300 B. C.

By Alva Johnston

A Staff Correspondent

DES MOINES, Dec. 31.—A history of the pygmies, dislodged from Africa 15,000 years ago, scattered eastward over Asia, into the Philippines and New Guinea in the Pacific Ocean and probably scattered over Europe, was traced today by Matthew Stirling of the Smithsonian Institution before the Association for the Advancement of Science.

Carrying forward his investigation of this tiny black people, which led him two years ago to locate by airplane their greatest stronghold in the Island of New Guinea, Dr. Stirling accumulated evidence that the dwarf blacks in far distant parts of the world were originally related. He had established, he said, a language connection between the pygmies of New Guinea and those of the Andaman Islands. Both tribes use the word "wu" for shell and "gin" for woman, in addition to many other language resemblances. Elsewhere the pygmies have given up their own language and culture and adopted others, but a multitude of physical resemblances show that they are of the same family.

Driven From Africa

The belief that, after being driven from Africa, the pygmies spread over Europe as well as Asia and the Pacific Islands, is based both on probability and literary and folk-lore references. Their path would lead them into Europe as well as the East. The folk-lore of various European peoples, especially the ancient Germans, abound in

tales of the little black men. There is proof that the ancient Egyptians imported them for circus and side show purposes as early as 3300 B. C. Homer tells of tiny armies. Dr. Stirling said that early Chinese writers gave accounts of pygmies in southern China.

"It is probable," said Dr. Stirling, "that at a very remote period the pygmies originated somewhere in tropical Africa. At this time they probably extended not only through the interior by way of the large river courses, but along the coast as well. At that time they probably were a seafaring people; that is to say, they had large canoes, capable of traveling large distances over water. At some period that cannot be dated, but certainly more than 15,000 years ago, other peoples began to extend in Africa. We can only speculate as to where they came from. The Bantu people, a large group of Negroes, continued to spread and put pressure on the Pygmies. They began to move toward the east, following the sea coast of Africa toward the north and along the southern coast of Asia.

Migrated 15,000 Years Ago

"It is probable that they found most of this southern Asiatic region unoccupied by other human beings. They progressed in this manner until they reached the Malay peninsula, from whence the migration forked in two directions, one continuing directly to the east along the islands of the East Indies, reaching probably as far as the Solomon Islands; the other arm of the migration turned to the north, following the coast of Asia and the adjacent islands and reached probably as far as Japan."

"These negrito or pygmy peoples were unwelcome. Because of their size they were not very good fighters, so that as the years went by and other peoples began to penetrate into Asia they were gradually displaced. The migrations that displaced the pygmies were an early Caucasian invasion emanating probably from somewhere in the region of the Caspian Sea, moving eastward until the Pacific was reached. Another was a Mongolian invasion from the north, while still another was brought about by an extension of Malay peoples. The ultimate result of this was that the pygmies were driven away from these coasts and from the habitable interior valleys until finally they were forced to take refuge in rugged mountainous regions in which pygmy survivals have remained. They are to be found in the interior of Africa on the upper Congo River, which is part of their original home; in the Island of Ceylon, in the Andaman Islands, in the Malay Peninsula, in the Philippine Islands and in New Guinea."

"These pygmy peoples, wherever you find them, are not only very similar in their temperament and character, but they are very similar in their physical make-up, both as to stature, color, head form and bodily proportions."

In 1912 a British expedition, in New Guinea, accidentally discovered the pygmies there. In 1925 Sterling went there with his expedition to study these peoples. Because an unsalable mountain range, with cliffs 10,000 feet high shielded them, he located them by

airplane and then made an overland march from the other side of the island to their mountain fastnesses. Here he found pygmies numbering anywhere between 20,000 and 100,000, the most numerous groups of them existing anywhere in the world. They received the Sterling party hospitably and were studied for several months. Speaking of the great distances which the pygmies had covered by water in the Pacific Ocean, Dr. Stirling said that it was not certain that they had always embarked on these expeditions because of the pressure of enemies, because curiosity and love of adventure played a great part in governing the actions of savage peoples.

JOURNAL & TIMES MONTGOMERY, ALA.

FEB 20 1930

NEGRO DIALECT

Not many persons, even in these Southern states, are capable of writing good negro dialect, though we have many men and women in the South who can faithfully vocalize the language of the negro. They can tell good negro stories in the way the negro would tell them, but when they undertake to write them they miss the mark. Roy Cohen is a reasonably good dialectician; it is the Alabama negro dialect; but his negro dialect would not be good in Virginia, or Mississippi, or in some other states. The same criticisms might be made of the negro dialect of Thomas Nelson Page and of others who have tried to put the negro's language on paper. All of which is said because of the appearance in a recent issue of the Lucedale Times of a couple of verses in dialect, initialed E. L. H., and which seem to have more than usual merit. The author says, describing his inspiration that "while strolling along a street in Mobile the other day, trying to find something to pass off a little time, and also something exciting, I flung a cigarette snipe away and observed a little negro grab it and dart away. I yelled at him to stop and come to me. He approached me with fear and trembling, evidently suspecting that I was the law. I asked him a few pertinent questions in regard to his occupation and antecedents and he rolled his large white orbs set in a blue black background, and said, 'Cap, dey's jes' raisin' me fo' de whitefolks ter hang.'"

The author says after this incident he went "back to his den" and dashed off the two verses which follow under the title "His End in Life."

Ah aint got no mammy an' ah aint got 'er daddy

Aint got no job an' ah aint got no clothes.

Ah mout starve ter death an' hit wouldn't make no matter

Aint nobody cares 'ef Ah comes 'er Ah goes;

Ah mout be 'er stealin' ah Ah mout be 'er

begging
Aint nobody a goin' ter giv'er dang
Dey says Ah's 'er triflin' nocount nigger,
Dey's jes' 'er raising me for de whitefolks ter hang.

Ah's 'er smoking seagrets when Ah happens ter find 'em,
Neber had 'er nickel an' neber had 'er friend;
Niggers dont lack me and whitefolks cawn't use me,
Dey all says Ah's coming ter some bad end.
Ah learnt ter shoot craps from 'er Lawrence street nigger,
Traills 'er round wid the wharf rat gang,
Stealin' out 'er box cars an' sleepin' in de alleys—
Dey's jes' 'er raisin' me fo' de whitefolks ter hang.

There may be some question as to whether the use of "Ah" for I by these dialect writers is correct, though most of them have persisted in the practice of thus broadening the negro's pronunciation of I. As a fact, however, the negro seems to have a preference for the I sound. Instance "gwine" for going, "I'se" for "I have," and for other phrases, "I'm" for "I am." Of course the negroes in different states have certain marked peculiarities of speech; but we seriously doubt whether any sanction can be found for the use of "Ah" for I in negro dialect. However, this does not detract from the verse of the Lucedale singer, for he seems to have real talent, and there does not seem to be any reason why he should not take his place among the recognized dialecticians of the country.

Standards Of Beauty

RESEARCH, by word of the literati, has its good and its bad points. For instance the seekers of knowledge have dug up the real facts. According to the present standard the shape of a girl will have a neck 12 5-10 inches around. But fair Venus, whose beauty has been extolled through the ages and whose "form" is even now an accepted criterion, had a neck that measured 12 5-16 inches—slightly smaller than that of Miss 1930. Scientifically, use of any member of the body tends to stimulate its development. It therefore appears that the girls of today are doing considerable more necking than the girls did back in Venus's time. So now those members of the intelligentsia who have been reading Boccacio's Decameron and lamenting their living in this age instead of in Boccacio's can just hide their faces in shame. The joke's on them.

And just for the records it may as well be noted that the modern girl's bust should measure 27 inches while that of Venus clipped the tape at 38. The modern waist is 20 inches while Venus's was 25 9-10. The present bathing beauty's hip ought to measure 35 inches while Venus's was 38 about the pivotal point.

All of which probably proves that there's some truth in the old, old adage: Times do change.

"NEGROES IN CUSTODY."

An article of great social interest is published in the September number of The American Mercury Magazine. Its title is "Negroes In Custody," and it is written by a white woman who is a Doctor of Philosophy from Radcliffe College—Eleanor Rowland Wembridge. Doctor Wembridge is referee of the Juvenile Court of Cuyahoga County, Ohio, and has had excellent opportunity for making an extensive study of the reactions of different racial groups that come under her supervision.

Dr. Wembridge maintains in her article that of the Negroes and the whites who have come under her supervision, being at odds with the law, the Negroes are a decidedly superior lot to the whites. She was unprepared to find that the poor Negro easily carries himself with personal dignity; that he is not servile; that his good manners are not the result of training as a waiter, pullman porter, domestic, etc.

Dr. Wembridge states that the Negro is better able to face reality than the white, and that this quality springs from the same source as poise. She knows of no other race of people who can sing "Nobody knows the trouble I seen, Glory Hallelujah;" as if giving praise for their troubles. She observes less perversion among Negroes than among whites. "They get less mixed up as to what sex they belong to. If a colored woman has on a man's coat it is for economic and not for neurotic reasons." In her court the sex escapades of the colored, though many and varied, all fall into normal types. People of suitable ages consort with each other along lines which Nature has laid down.

Dr. Wembridge, in short, believes that in most cases the Negroes who face her need not be brought there if the proper interest be shown by their own people. "Why were such people there?" she asks. "White people of like caliber would have been helped elsewhere by friends and neighbors, and they and I would not have met. Where were the conscientious citizens of their neighborhood when the fight was going on? . . . Where are their own churches, their lodges and their clubs? . . . Our court is the last resort of the white race, and of its weakest or its most stubborn members. Of the colored, it is apparently the first, and of many citizens who should not have had to come."

These observations of Dr. Wembridge are well worth pondering. Although we may not agree with her in all her conclusions drawn from her observations we are compelled to concede that there are too few points of contact between the Negro's social service organizations and those for whose benefit they exist. Many lives might be salvaged for good if the proper interest be manifested in them. Dr. Wembridge's article should be read by every minister, lawyer, doctor, school teacher and citizen of the Negro race.